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The chief difficulty of the system lies in the fact that it is impossible to draw a perfectly clear line between the meaning of inflectional forms and their use in sentences. In fact, inflection does not exist in isolation, but only when the word enters into combination with other words. The difficulty, however, is one of logic rather than of practice, for in all grammars the distinction is actually made, though not always clearly, the form and a simple definition of the genitive, for example, being given under the head of inflections, while the uses are reserved for syntax. Grimm and Diez divide the treatment of gender in the same way. If some slight repetition or overlapping results, it is not harmful, but is like the repetitions which necessarily occur in any science which treats the same material from different standpoints.

Ries's system is not a mere war about words. It will not, indeed, solve all the problems of order and arrangement which trouble the writer of a Latin grammar, but it will enable an investigator in any field of grammar except phonetics to approach his task with a clearer conception of its limitations and of its relation to other problems, and that is a great gain. American scholars especially should note two points. First, in any fair division of the field of grammar the new science of Semasiology claims a larger share of attention than it is now receiving, and, being to a considerable extent virgin soil, it holds out the hope of large rewards to those who first enter upon it. Second, Ries lays great, but not too great, stress upon the need of distinguishing between form and function in syntactical work. He says that every competent investigator begins with the form and works toward the function. I should prefer to say that, while functional classification may at times be a useful temporary expedient, the investigator who cannot ultimately define the forms which correspond to his functional classifications is a blind guide. Browning might 'neglect the form,' but the student of syntax who does it is lost.

E. P. MORRIS.

Allgemeine Geschichte der Philosophie mit besonderer Berücksichtigung der Religionen, von Dr. PAUL DEUSSEN. Erster Band, erste Abtheilung: Allgemeine Einleitung und Philosophie des Veda bis auf die Upanishad's.

Dr. Paul Deussen has already won a name as an interpreter of Hindu philosophy, his *System des Vedānta* and *Sūtra* (of the same school) having showed him to be a patient and careful student. The present work, of which the first part of the first volume is at hand, takes a much wider sweep, as is sufficiently indicated by the title. Deussen purposes to give the history of the philosophy of the Hindus in the first volume of this work (with an excursus in five chapters on the philosophy of the Chinese); that of the Greeks in the first part of the second volume (with a chapter on Roman philosophy); that of the Egyptians, Semites, Iranians, Christians, and scholastics of the middle ages in the second part of the same volume (with an excursus on Byzantine, Arabian and Judaic culture); and a complete account of modern philosophy in the third part of the same second volume. A mighty undertaking, the daring of which must awaken universal admiration, the more so if, as is done in the first part, not only philosophy but religion, and not only religion but mythology

are to be woven into the plan. In this first part of the first volume Deussen discusses at length "das erste kindliche Lallen des philosophierenden Menschengeistes" (Preface, p. xiii), as it appears in the Rig-Veda, the Atharvan, and the Brāhmaṇas. The subtitle saves the author from the ready reproach that he has dedicated to religion more than three hundred pages, of which but few have anything to do with philosophy. But even thus we can see no especial point in translating in full some of the passages which are here cited from the Rig-Veda—for instance, the Frog Hymn. This poem is important for the history of Hindu religion, but it has nothing to do with philosophy. Nor does a popular handbook of universal philosophy seem to be the proper place to discuss at length the interpretation of the most unintelligible Vedic hymns; still less to devote several pages to *Belege* for the development of the meaning of Ātman. There seems to be a lack of proportion in this and other particulars, which it is to be hoped will not be so pronounced in the succeeding volumes. For the Sanskrit scholar there is not much that is new in the present division, and for the non-Sanskrit scholar there is too much Sanskrit. Otherwise there is little to object to, and the half-volume presents a very useful collection of everything bearing on and leading up to the later philosophy; for we take issue with Deussen in regard to his liberal interpretation of 'philosophy' (as well as in regard to the Rig-Veda's *Lallen*), and for our own part should accept as philosophy not one-tenth of what the author puts under that caption. The best of the book is the weight laid upon the entirely Brahmanic character of the Atharva-Veda (in which Prajāpati is already an antiquated figure) as compared with the Rik, where he is not yet quite developed (p. 189; Deussen calls the remnant-cult of the Atharvan, p. 238, pseudophilosophy; we should call it simply an unintellectual side of religion); and the careful discrimination in the phases of development of the pantheistic idea as registered in Prajāpati, Brahman (*brahma*) and Ātman, Deus and 'Ding an sich' with priestly prayer-mysticism intervening (p. 239). It is somewhat surprising that in the only passage which has to do with real philosophy, the Čaṇḍīlyan teaching, Deussen simply says that this doctrine registers the beginning of Upanishadic pantheism, and does not mention that in the failure to identify the individual soul with the unconditioned *brahma* lies the root of the famous 'Čaṇḍīlyan heresy.' But the Čaṇḍīlyan chapter (of Brāhmaṇa and Upanishad both) is perhaps to be taken up again in the second part of the volume.

E. W. H.